

THE GLAD TIDINGS

BEHOLD I BRING YOU GOOD TIDINGS

AND OHIO UNIVERSALIST.

Published simultaneously in the Cities of Pittsburgh Pa. and Columbus Ohio.

VOL. II. NO. 2.

SATURDAY, AUGUST 19, 1837.

WHOLE NO. 28.

From the Magazine and Advocate.
No. 9.

MR. SKINNER TO MR. CAMPBELL.
(Continued.)

I accede to your proposal concerning the number of letters, excepting that I would have them begin and be numbered from the time you shall agree that the preliminaries are settled—the next letter after which shall be called No. 1, or if you make no more demurring, this letter shall be called No. 1. May I not then even hope for this, and that already have terminated, "all those trifles, which indeed are mere quibbles and manœuvres to save appearances, alike unmanly and undignified?" and that henceforth our readers will all be edified "with matters more worthy of our pages and more deserving of their attention?" I most heartily respond your expressed wishes and hopes on this subject.

I now come to notice what you say upon the first two propositions for discussion. But, really Sir, I was not prepared to expect so sudden a relinquishment, or backing out on your part, from the first proposition, and what I had been given to expect you regarded as one of your strongest holds—one of your most inaccessible and invulnerable fastnesses. You now concede even more than I had ever before supposed or claimed that you had conceded, or would concede. True, you do it in such a way as to save appearances all you possibly can. You begin by complaining of my verbiage in wording the first proposition.

You object first to the phrase "separately or together" which I had included in a parenthesis, because you say of *sheol, hades* and *gehenna*, "they are never used together at all." Very well, then leave out the parenthesis: I only added it for your benefit to give you the wider scope, and allow you the privilege, if you could not prove your doctrine by one of the words (*sheol, hades* or *gehenna*), in any one passage, of doing it by all those words in a connected view of all the passages where they occur.

Your second objection contains the broad concession before adverted to, viz. That these words (*sheol, hades* and *gehenna*), "are noun-substantives; and if fairly rendered, can not express both the adjective *endless* and substantive *misery*."—Of course, then, neither word can express endless misery. Why, then, my dear Sir, did you blame me in your April letter for taking your concession to "Spencer" as a frank and *bona fide* concession, or giving up of these words, "as being in themselves insufficient to teach the doctrine of endless misery?" You seemed to take great umbrage that I took that concession as in earnest, and said it was not so intended, but was only made "to save time and labor." I thus gave you the liberty of taking it back, and put the proposition in form for you to defend, what I suppose to be, your view of the words. But behold, you have made the concession a second time, and in still broader terms! You have driv-

on the nail through, and even clenched it on the other side! You now not only declare that these words, (rendered hell in our version of the Bible,) "if fairly rendered, can not express both the adjective *endless* and the substantive *misery*," but in a subsequent part of your letter you say, "you can no where find *olem, aion* or *aionos*, [*aionios*] applied to *sheol, hades* or *gehenna*!"—Hear it, O ye heavens! Listen, O earth! Let the world take knowledge of it! Let it be recorded in a book, and never forgotten!—The Rev. Alexander Campbell states, in a set controversy with a universalist, that "*sheol, hades* and *gehenna*, if fairly rendered, can not express endless misery of themselves, or without an adjunct;—and that we can no where find *olem, aion* or *aionios* (his favorite terms for expressing *endless*) applied to *sheol, hades* or *gehenna*!"

Our labor, therefore, would seem by this to be concluded so far as these words are concerned. For you can never hereafter predicate the doctrine of endless misery from the force of any or all of these words. Hence your third objection to my form of the question is altogether gratuitous.

The proposition you are disposed to substitute for the one I proposed, is in all conscience, singular enough for a Partialist gravely to propose for discussion with a Universalist! "*Sheol, hades* and *gehenna*, are sometimes used in sacred Scripture to express a state of misery or punishment." Verily, Sir, your courage has risen to a wonderful pitch. You are not afraid to take the affirmative of what may almost be denominated a *truism*, a proposition which no enlightened Universalist or Christian of any denomination, ever questioned or doubted for one moment!

All your labor, sir, in attempting to prove the truth of the above proposition, is entirely the work of supererogation. For I as firmly believe as you do or can, that "*sheol, hades* and *gehenna* are sometimes used in sacred Scripture to express a state of misery or punishment." It would be infidelity or madness to affect to disbelieve it. And here I might in perfect justice to the subject leave the matter, so far as those words are concerned, and neither notice any of your proof texts, nor allow the subject to be again broached during the pendency of this discussion, for you have conceded all that I ask.—But as a matter of courtesy to you and our readers, I will make a few remarks on the words rendered hell, and the passages you quote containing them.

1. The Hebrew *sheol* and Greek *hades*, more properly signifies a *state* or *condition* than a *place*. It signifies, *first*, literally and commonly, the state or condition (or if you please, the place) of the dead in general, irrespective of their goodness or badness, their happiness or misery.—*Secondly*, in a figurative sense, severe judgments, great afflictions, sudden temporal destruction.—*Thirdly*, in a moral and figurative sense, a dis-

tressing sense of guilt, remorse of conscience, great mental anguish. In the second or third of the foregoing senses, or perhaps both, does David use the word in Psalm ix: 17,—"The wicked shall be turned into hell and all the nations that forget God." See and read from the 15th to the 20th verses inclusive, which shows this to be his meaning. In a similar sense also is it used in Prov. xxiii: 14, and Luke xvi: 23, the other two passages you quote in which the word is found. In the third or last sense the Psalmist uses the word in Ps. lxxxvi: 13, and exvi: 3. "Thou hast delivered my soul from the lowest *hell*"—"*The pains of hell* got hold upon me." See also Job ii: 2.

You say I ought to have added *tartarus* to the other two words. I saw no necessity for it, inasmuch as the word occurs but *once* in the whole Bible, and then in a passage of very doubtful import. (2 Pet. ii: 4.) The case is only a supposititious one, referred to, not for the purpose of giving any new information, but to illustrate an argument of the apostle. He does not inform, nor can we ascertain who or what the "angels" were to whom he refers. Most likely he refers to some Heathen tradition, some apocryphal book, or some fable or story familiar to those whom he addressed, without either affirming or denying its truth, for the sake of illustrating and enforcing the fact that there was a righteous overruling Providence that would equitably reward the righteous and punish the guilty. But, sir, if there had been an apparent necessity for including *tartarus* with the other words, that necessity is now removed by our own concessions. For according to your own definition of it, *tartarus* only represents a part of *hades*; and you say "*hades* is to be destroyed." Of course, *tartarus* will then exist no longer.

With your definition of the origin and primary meaning of *gehenna*, I fully concur. But I do not agree with you that all intelligent Christians knew where *gehenna* was "long before the days of Universalism," for the very obvious reason that I consider the days of Universalism coeval with the days of Christianity, and its doctrine identical with the latter.

I agree with you that generally, (though not always,) the word *gehenna* in the New Testament is used not in its primary and literal, but in a figurative or metaphorical sense. What that figurative sense is, I think has been very clearly shown by Mr. Balfour in his First Inquiry. You are careful, however not to inform your readers of the sense in which he has shown that our Saviour used the word: but you have set up your own unsupported assumption that it figuratively set forth a place or state of future punishment—i. e. (as you undoubtedly mean, if you use the phrase in its present popular sense) punishment in another state of being. Now, my good friend, although so far as this controversy and its results are concerned, I would not have the least objection to conceding such a doctrine,

yet as such a conclusion is not in your premises, and I do not choose to allow *assumption*, to take the place of *argument*, nor *assertion* that of *proof*, I shall wholly object to that kind of procedure.

If mankind generally were liable to gehenna punishment in another state of being, how will you account for the well known fact that neither Christ nor his apostles ever preached gehenna fire, or gehenna punishment, to any but Jews?—that none of them ever preached or lisped a syllable of it to Gentiles or authorised others to do it?—that no Gentile is ever threatened with it in all the Scriptures? Mr. Balfour has not only admitted that the word gehenna is used figuratively to express the most dreadfull punishments, but has actually shown what those punishments were, viz. the woes that were to beset the Jewish nation at the destruction of their city, their temple, their theocracy, etc., etc., when they were to experience such tribulations as there had never been since the beginning of the world, and such as there never should be after that time.—Matt. xxiv: 21. Such woes as Moses had predicted should come upon the children of Israel in case of their continued iniquity and disregard of the laws of God. Deut. from ch. xxviii: 15, to xxxi, inclusive. See similar punishments spoken of in Ezek. xxii: 18-22, and other parallel passages. The first proof text you quote, is, in connexion with its context, clearly indicative of this sense and use of gehenna.

"Fill ye up then," (says Christ, verses 21-36), the measures of your father's. Ye serpents, ye generation of vipers! how can you escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zecharias son of Barachias whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." Add to the explicitness of the above language, the fact that the very next verse commences the pathetic lamentation of Jesus over the doomed city, "O Jerusalem, Jerusalem," etc., and can any sane and enlightened mind doubt for one moment, that by the "damnation of hell" (*gehenna*), our Saviour here intended to express the approaching temporal woes of the Jews, and the desolation and destruction of their city?

The other passage you cite to prove your views, (Matt. x: 28, with its parallel Luke xii: 5,) is probably one of the most plausible ones for your purpose that you could have found in the whole New Testament. But before it can be allowed as affording any proof of your views, I wish you to answer a few questions concerning it. What is the being or power, the disciples of Christ (for they are the persons addressed) are exhorted to fear? Are you certain it is God? Does not the context indicate a different power? Are not the disciples particularly called "friends" and after being exhorted to "fear him, which, after he hath killed, hath power to cast into hell," are they not immediately exhorted to repose confidence and trust in God instead of being frightened at the thought of his power?—thus, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Might not the Saviour have intended that power (the Roman) that was to be employed in the overthrow and destruction of Jerusalem? What is meant by the word "soul" in Matthew? Luke does not use the word soul at all. Was he deficient in expressing our Saviour's meaning? Or, is the word soul in Matthew used 'expletively,' as in some other passages? (See Matt. ii: 20; vii: 25; Rom. xiii:

1; 1 Pet. iii. 20; where it is used either expletively, or else simply to express 'person,' (and as is used the word 'body' in various places? (See Rom. vi: 6; vii: 24; Col. ii. 11; and many other texts.)

Again, granting that the power to be feared was that of God himself, and also that the soul was the surviving spirit or immortal part of man, (which you have made no effort to prove,) what follows? Why, not necessarily the conclusion that any one would 'actually be destroyed in gehenna;' but only that God had the power, to destroy them, the same as he had the power to raise up children to Abraham from the literal stones of the field. But suppose him not only to 'possess' the power, but actually to 'exercise' it, and 'literally to destroy both soul and body, in the hell that you believe in—What follows? why not endless misery, surely, not the preserving' of the soul to endure ceaseless torment, but the 'destruction' of the soul—of course the cessation of its happiness and misery—and the annihilation or destruction of the material body of flesh and bones in hell? Therefore, the text in this view would disprove, instead of proving endless misery.

You object to the second proposition on account of the suffix "and so forth." Very well, sir, then leave it off. I have no desire it should be there—it was only added for your benefit, to give you the greater scope, though by it I only meant all the forms and variations, of 'aion'—whether Hebrew, Greek or English, substantive or adjective, singular or plural; and I presume my readers all understood this to be my intention.

But of all the strange requisitions that I ever knew to be made by any reputable theological controversialist, your demand is the strangest, that I should furnish you with "a list of all those passages where olem, aion and aionos [aionios] are applied to the punishment of the wicked," before you can be prepared to "affirm or deny the second proposition," or "undertake to show that in such places olem, aion and aionos do mean duration without end!" Although you have heretofore affirmed it substantially and made an unsuccessful effort to establish it! Verily, sir, a new era has arrived in theological controversy, when the respondent to a proposition has not only to negative the proposition and arguments of his opponent; but is also called upon to furnish all the materials and weapons in his power to enable his opponent to sustain his side, or the affirmative of the question! Your earnest calls for mercy and help on this subject at the hand of your opponent, may possibly be construed by some into a cry for quarter. I will not, however so regard it. But, sir, it is not my business to do your work for you. Your's is the affirmative of this question—your's the labour of proving it. It is not my business to furnish you with a list of passages where those words are found and applied to the punishment of the wicked. If those passages are to your purpose, it is your business to look them up and apply them; and, may I not hope, kind sir, that you will soon be about it?

Yours, very respectfully,

D. SKINNER.

CONTROVERSIAL.

REPLY TO MR. CRIFFIELD ON THE TEMPTATION OF CHRIST.

Dear Sir:—In your remarks on the temptation, I find the following sophism in your first paragraph:—"As there is nothing in the whole account that asserts a personification, we have just the same evidence that the devil was as truly a being as that Jesus was."

There is a strong case of personification recorded in the 14th Chapter of Isaiah, where you will perceive the prophet is giving an account of the fall of the Assyrian Empire. The figure there

introduced, is of such a kind and character, as was common to the Oriental nations. A variety of objects are introduced, to each of which is attributed life and action. The Jews—the fir trees—the cedars of Lebanon—the ghosts of departed rulers—the King of Babylon himself, and all that behold his body, are represented as speaking in regular order, and acting the several parts assigned them in perfect harmony. Now, as the writer who introduced this figure of speech, does not "assert a personification," will you maintain that a personification was not intended by the inspired penman. Will you say "we have the same evidence, that 'the fir trees and cedars of Lebanon,' had personal existence, as that Lucifer or the King of Babylon was a real being?" Should a writer or speaker preface the introduction of such a figure, by asserting a personification, its force, beauty, and excellence, would be measurably forestalled. We do not rest the proof of the personality of Jesus, upon the fact that his name is mentioned in the temptation; but on his general history, as given by the Evangelists. As you contend that "we have the same evidence" to prove the personality of the devil, as that Jesus was a real being, will you favor us with some account of the birth of your devil. Give us some information with regard to the place of his nativity—his genealogy, his ministry, etc.

Again. Your second paragraph, has been examined with care and attention; and I find, that after making one or two round assertions to commence with, you dismiss the subject, when it is clear you have fairly proved nothing. You assert that we "distort, disjoint and displace" Paul's expression, where he says:—"Christ was tempted in all points as we are yet without sin." You concede that Jesus was tempted; then ask: "was he led away of his own lust and enticed?" Suppose we admit the affirmative of this question; what then? Would it throw a shade of dishonor over the character of the Son of God? Far from it. Abstractly considered, there is no sin in being tempted. We are culpable only in yielding to the deceitful solicitations of the tempter; and not before Jesus was tempted "as we are, yet without sin;" for he ever resisted the delusive allurements of the imposter. In your third paragraph, an attempt is made to show by "necessary induction" that we hold it was "lust" that led the Son of God into the wilderness to be tempted. This sir, is a mistake, and I hereby challenges you to find in my writings, a single sentence that can be construed into an intimation of any thing of the kind.

You accuse the "Universalists" of perverting "a plain passage of scripture," by merely quoting it. But sir, why did you not inform us concerning what application we make of the passage? —If the text had reference to a time previous to the advent of the Messiah, wherein is it perverted? (See Psal. 14.) Or should we say of the present, "there is none righteous, no not one," could you find a solitary exception, even were you permitted to search in the ranks of the 'immersed' 'disciples' for the immaculate 'one?'—Hence, it involves us in no contradiction, to say "Jesus was righteous in all his acts."

As you maintain that our Lord was carried about and tempted by a real being, I will now present a few considerations, showing the absurd and inconsistent nature of such a conclusion.

1. Your idea of the temptation, if I understand your language is this:—God led into the wilderness his “only begotten Son,” and placed him in the hands of an infernal spirit of personal existence. Now, friend C, as God never acts without design, what could be his *object* in such treatment towards his “well beloved?” 2. Had “the meek and lowly Jesus” been introduced into such company, is it reasonable to believe he would have *remained* in the society of the *monster*, to be transported from place to place at his pleasure? True, Jesus associated and ate “with publicans and sinners,” but his *object* was to bring back “the lost sheep.” But could he expect to *reform* your devil? If not, how will you excuse his conduct on that occasion?

3. To show how palpably ridiculous, not to say blasphemous, is the supposition, that the Son of God was *literally* carried about by a real being, I would ask, how the devil managed to convey him to the temple? Did he by physical force walk and carry him through the streets of Jerusalem, to the temple, then climb with him up to the “pinacle” and there set him down? Or, will you attempt to prove that his *devilship* is supplied with wings, by which he might take him under his arm and fly at once from the wilderness, to “the temples giddy battlement!” “As the devil could have no power over our Lord, unless by his free consent;” to suppose that he was thus transported, “against all the laws of gravitation,” is an impeachment of the character of our Divine Master, since it makes him “accessary to his own dishonor, danger and temptations.”

Your *witticism* upon the phrase, “the tempter came to him,” found in the first temptation, deserves only a passing remark. It is evident that *hungar* was the tempter there referred to; for not until the Saviour had “fasted forty days,” did the “tempter come to him.” It will appear evident also, that the question proposed, was just such as might be expected from such a tempter. “If thou be the Son of God, command that these stones be made bread.” As Jesus possessed sufficient power, to turn stones to bread to satisfy the cravings of his bodily appetite for food, it was perfectly natural for this *desire*, to suggest the propriety of working a miracle for that purpose. But this power was delegated to the Son of God for a different object; and hence, he repels the temptation by saying:—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” It does no violence to “the usus loquendi,” predicated upon this interpretation, to say “the tempter came to him.”

In your remarks upon the second temptation, where Jesus is represented in a figured sense, as being “taken and set,” upon “the temples pinnacle,” is another fruitless attempt at wit and ridicule. Let us take a view of the circumstances which led to this temptation. It appears our Lord was then just about entering upon the work his Father had given him to do. As “he was a man of sorrows and acquainted with grief,” in engaging in the glorious enterprise of his minis-

terial labors; it is but reasonable to conclude, that he would survey the whole scene of sufferings and persecutions through which he would be called to pass, in accomplishing the object of his mission. If so, it is by no means derogatory to the character of the Redeemer, to suppose he might be tempted to seek for some mode of *escape*, from those difficulties which lay in perspective before him. The following plan seems to have been suggested: It is generally admitted that the “Jews were expecting their Messiah to come from heaven, in some miraculous manner among them.” Now, as the Saviour knew perfectly well, that he might expect the most violent and bitter opposition from this people, who would even bring him to the ignominious death of the cross; he is again assailed by an unsuccessful tempter, who says:—“If thou be the Son of God, cast thyself down,” or to paraphrase the language, “Assume that character which the Jews expect in the Messiah;—accommodate yourself to the prevailing opinions, prejudices and traditions of the nation; and after having thrown yourself down unhurt from such a stupendous height, you will be received as the “Shiloh” they are expecting, when you may reign as a temporal prince, with all the honors and emoluments of the Jewish Church, and *escape* all that passionate malignity, which you must otherwise encounter from the malevolence of your wicked persecutors.”—But this temptation was also repelled. The Son of God had promise of a more glorious reign.—A reign that cannot be consummated short of the subjugation of “all things to himself, THAT GOD MAY BE ALL IN ALL.” Amen! Such sir, are my views of this subject, and it strips the account of all those monstrous absurdities, in which it is involved by your interpretation.

Here we have the conclusion of the whole matter. You maintain that the devil mentioned in scripture is a real being, “but cannot prove it.” The Bible says, that *men* are tempted by being drawn away by *lust* or *desire*, and that Christ was tempted in all points, as *we* are. But you say, Christ *was* and mankind are both tempted by a *personal* devil, and thus contradict the express declarations of Holy Writ, to keep alive that “old musty notion” of Zoroaster, the famous prophet of the Magians; whom Predeaux informs us, “was the greatest *impostor*, except Mahomet, that ever lived.” Campbellite-ism, “therefore, as it regards the item now under consideration, is but” a *stereotype* edition of the Magian *creed*, with little or no correction; which not only receives large drafts from all the *partialists*, but answers as a *demonological* text book, for “restorers of the ANCIENT order of things.”

And thus the matter ends. The devil belonging to the firm of Zoroaster, Cribfield & Co., is a “MERE HUMBUG;” the offspring of an ancient “bug bear,” hatched in the rubbish of HEATHEN superstitions.

M. A. CHAPPELL.

Several articles intended for this No. are unavoidably crowded out for want of room, both editorial and communications. Some of them are now in type. They shall be attended to as soon as possible.

TOUR IN OHIO.

Br. GEORGE MESSINGER will start for Ohio, from his present residence, Bainbridge, Chenango county, about the first of September next. He will remain in Ohio about two months; and desires to devote the whole of his time to *preaching the Gospel*. Those wishing to procure his services, will please address him at Brimfield, Portage county, O., (care of Constant Chapman, P. M., a worthy friend,) where he expects to go immediately after his arrival in Ohio—and he will pay early and due attention to all such requests.

General convention.

To the Standing Clerks of the several State Conventions of Universalists.

Bretheren, permit me respectfully to remind you of the following Resolution, passed by the ‘General Convention of Universalists in the United States,’ at its last session, viz:

Resolved, that the standing Clerks of the several State Conventions, be requested to forward to the Standing Clerk of the United States Convention, a certified list of their respective delegates elect, as soon as may be after said elections may be made.

The importance of attending to this request, may be seen by the next resolution of the same session, which I subjoin:

Resolved, that it shall be the duty of the Standing Clerk of the United States Convention, to prepare a list of the delegates thus appointed, & present the same to this body; which when certified by the Clerk, shall be the roll of the Convention.

As the time is approaching when I must prepare such a list for the next session, I would respectfully request the Clerks of the several State Conventions to forward their respective lists as soon as possible.

HOSEA BALLOU 2d.

Standing Clerk of the General Convention.

OBITUARY.

Died, in Vienna, O., on the 27th of June last, Mrs. ABIGAIL SPENCER, consort of the late Jered Spencer, aged 73 years. Mrs. S. was for many years previous to her death, an unwavering believer in the doctrine of universal salvation. I visited her a short time previous to her death, and though she suffered much, her pains being very acute, her hope was strong in a blessed change for the better, not only for herself, but for the universal world. E. LEIDY.

Br. Rose of Sunbury, will please act as agent for the Glad Tidings, with Br. A. A. D.

Br. Grosh—Please to credit F. Baily, Pittsburg, \$1,50, and charge to S. A. D.

Br. Sanderson—Send Evangelical Preacher to John Mitchell, Belville, Wood co. Va., and charge to S. A. D.

Br. Tompkins—Send current vol. Ladies Repository to Mrs. O. Pinney, Beaver, Beaver co. Pa. and charge to me. I expect to obtain a few more names and will then forward the money. S. A. D.

A PASSAGE IN THE LIFE OF LOUIS XIV.

The rising sun given with his early rays the lofty towers of Dijon, the merry horn of the hunter resounded through the halls of the superb castle, where the fourteenth Louis held his temporary court. The royal party assembled in the court yard of the castle, fully prepared to enjoy the pleasures of the sport.

The present excursion of the young monarch had its rise in his desire to rid himself of his minister Fouquier, who had long tyrannized over both the people and the monarch. Louis had in vain solicited him to make him acquainted with the administration of affairs, and particularly with the finances. The wily minister was far from complying with a request which would have gone far to render his own services useless. He complicated his accounts in so inextricable a manner, that the monarch could not unravel them. But this expedient did not serve Fouquier. Louis had Colbert behind the curtain, that financier as yet in embryo, whose investigating spirit nothing could escape; he detected the wilful errors, and set forth in naked day the discrepancies of Fouquier. Louis became only the more irritated against his minister on his discovery of his intention to deceive him, and resolve on his destruction.

But to uproot the power of a man like Fouquier, who had combined something of an independent power with his functions as minister, was no easy task. The town of Rochelle was garrisoned by his troops, and his immense wealth rendered him a dangerous subject, if not a discontented one.—Louis determined to deprive him of his power of doing mischief, before he apprised him of his ruin by banishing him from court. His present journey was for that purpose.

All that was gay and beautiful attracted the monarch in his progress. Above all, the fair Henrietta of England, the sister of that Charles, who if he held the most absolute, at the same time held the most *spirituelle* court of his period; a court where the coruscations of wit atoned in a great measure for the prevailing licentiousness.

The chase had already proceeded some distance, when the king, fatigued with a pleasure he had so often participated in, was almost ready to abandon it; he was further tempted to this on perceiving on the banks of Saone, which he was now near, an object that attracted his attention.

A beautiful peasant girl lay reclined on the flowery borders of the stream, her skin was of a pearly white, and so transparent that the flesh could be seen to quiver, and the purple blood to pursue its animated course beneath it, her forehead shone like alabaster, and her form was not less perfect than that of others of her race, (and the peasantry of that region were celebrated for their charms!) Her head reclined on an arm of singular beauty, which was partly encircled by tresses of shining black, to which nature had added more beauty than

could be given by the most expert friseur. Her large straw hat had been removed and her brilliant forehead was left exposed to the prying sunbeams, which seemed to have respected while they glared upon its fairness.

What an enticing spectacle for the young monarch—but then the presence of his courtiers; and even had he been alone, it is to be doubted whether the hero of the golden age of France would have wounded, even by the coldest salute, so much dormant beauty and innocence.

While he was debating whether he would awake her, the faithful Medor who had followed his master in preference to pursuing the chase, perceived a covey of partridges at whom he made a set. The noise awoke the fair peasant girl, who immediately arose.

'Allons,' said she, 'I must be again on the road, or I shall miss seeing the charming king, for whom I have taken so long a journey.'

She suddenly found herself stopped; it was the king himself who had seized her hand. 'Tell me, beauty,' said he, 'is it indeed to see the king you have been so long a journey?'

'Sir,' said she, turning round with the most charming naïvete, 'if you are really of the court, pray inform me when I shall see the king. I will be in despair if I lose this opportunity, an opportunity which may perhaps never recur.'

'And how far have you travelled, my beauty, to see this monarch, of whom you speak so much, & how do you know whether the sight of him will recompense you for the pains you have taken?'

'Why,' said she, 'I have dreamt of nothing else; my village is three leagues from hence, and in passing through this wood I have been overcome by the heat, and perhaps I shall lose sight of him. O! I would die with the disappointment.'

'He is almost within sight,' said the duke of Villeneuve.

'Within sight?,' said she, pushing the king, who still held her. 'O! let me go! where is he?'

'Alas,' said she, perceiving that he still held her, 'they will not let me see him, and I shall never recover the disappointment.'

The king was very much pleased at the great interest exhibited on his account by so lovely a subject, his amour propre was interested, and became highly engaged in the adventure.

'Behold,' said he, placing himself in front of the beautiful *paysanne*, 'if you wish to see your king, behold him.'

'You the king,' said she, turning and observing him attentively. 'O! I had been well told that his majesty was the handsomest man in his kingdom. O! how happy would Lucas be if he was here.'

'And who is Lucas, where dees he live?'

'Sire, he is our village smith, and resides at St. Firmin, about three leagues from hence.'

'Well,' said the king, 'I give him an appointment as smith in my stables; and as for you, my belle, I appoint you an especial attendant of the queen; here are fifty louis to set you off, and I assure you a marriage portion of twelve thousand francs.'

The king then turning to Villeroi, expressed to him the great pleasure he felt in finding in a retired part of the country, a mind so devoted to him, and said he felt it assurance that he reigned in the hearts of his subjects. He requested Villeroi to have a care that the young maiden was seen to, until he himself could make arrangements with her majesty for her proposed settlement.

On his return to the court, he found the royal party reposing from the fatigues of the chase. The fame of his adventure had preceded him. Madame de Soissons, who had already forgot her duty to her husband, in her love to the monarch, was much pained at the recital. 'It is indeed well,' said she, 'that his majesty should display a marked preference to every peasant girl he meets, over the ladies of his court.'

'Madam,' said the king, 'I do not permit my every movement to be scrutinized, still less that a false color should be imparted to the most praise-worthy and innocent actions of my life.'

The next day the king sent for the smith, and apprised him of the favorable intentions he entertained towards himself and his future wife. To the astonishment of his majesty, the disciple of Vulcan declined the proffered advantages.

'Permit me, Sire,' said he, 'to speak to you with the frankness of man, while I use the respectful deference of a subject. Annette is accustomed to the situation in life which she holds, to remove her from it would be to do her an injustice; her education has only fitted her to fulfil that situation with credit to herself; besides, the favors of your majesty would be imagined to have the most disreputable source as regards Annette, and consequently as regards myself. On one condition only, Sire, do I espouse Annette.'

'And what is that?' replied the king.

'That your majesty abandon all idea of the pecuniary and other favors of which you wish to make us the objects, and that you permit Annette to present the fifty louis you have already given her, to her mother.—The labor of my hands will support both her and me, according to the station in which Providence has destined us to move.'

The king mused, surprised to find subjects at once so virtuous and self-denying.

'Happy,' at length cried he, 'is the prince who rules over subjects like Annette and Lucas. The favors intended for you shall be heaped upon your children: this will remove all objections to the bounty, while at the same time you rewarded in your family, for your virtues.'

Annette and Lucas married forthwith.—The first boy was held over the baptismal font by an agent of royalty, and the twelve

thousand francs intended by the king for the dowry of Annette, was doubled by the bounty of the queen.

The fortunate boy thus royally cared for, became a distinguished man, and the founder of a family of note.—*New Era.*

THE GLAD TIDINGS.

S. A. DAVIS, Editor.

PITTSBURGH, AUGUST, 19. 1837.

PUBLISHING OFFICE.

The general publishing office of the Glad Tidings, for the present, is in Diamond Alley, a few doors above Wood street, Pittsburgh. All communications by mail should be directed to this place. When it is convenient to send by private conveyance, either money or communications, may be forwarded to either of the following persons, viz: Br. E. Hoag, Ravenna, O. Br. W. Y. Emmet, Columbus, O. or to Br. E. R. Crocker, Elizabethtown, Va.

"MORE LABOR"

Such is the head of an article in a late number of the Universalist Watchman. The writer seems to think there are more laborers in the gospel ministry, than there are fields ready for them to labor in; and that, if a preacher should go to the person who was writing an article setting forth the wants of the people for preachers, and request him to point to a place where the people were ready and willing to support one, he could not do it. Now, Br. 'Preacher,' whoever thou art, if thou hast a sound head and a good heart, and can preach acceptably, come to Pittsburgh, and if I do not direct you to a place among good friends who will support you well, for your faithful labors. I hereby promise to give you boarding and clothing for one year, and furnish you money to defray your expenses back to Vermont. What say you, Br. Preacher? If you doubt my security, I will get a good backer.

But perhaps I am too fast. Possibly I do not understand what the writer means by their being ready to support them. Does he mean by this, that the society must be organized, meeting house erected, salary raised and the congregation all collected? If that is what he wants, he may as well stay in Vermont. Universalists in the West want a preacher to help sow the seed as well as to gather the harvest and eat the wheat. There is much good land in the western country, but the farmer who emigrates to the wilderness with the expectation of finding the trees cut down and removed, a house built for his family, and the grain ready for harvest, must experience disappointment. But if he goes prepared to labor and "to gain his bread by the sweat of the brow," in due time he will receive his reward. "A preacher" may make his own application.

S. A. D.

FRANKFORT, OHIO.

In a late number of the Trumpet, published at Boston, Mass. is an extract from a letter dated, Frankfort, Ohio, June 25, 1837, from which we

extract the following sentence. Speaking of the pleasures which several new subscribers to the Trumpet had experienced, and of the prosperity of the cause in that section, the writer says, "you will perceive the success of our cause here, depends principally on the 'Trumpet,' as we are destitute of both preachers and books."

Now, there is something in the above sentence that I cannot understand. I know the Trumpet is an excellent paper, and will do good wherever it goes, and I heartily wish it could circulate to the ends of the earth. But how, or in what manner "the success of the cause," in any one place in Ohio, can depend on the 'Trumpet,' I know not, unless the Universalists there think there is no other paper worthy of their patronage. Does not W. D. V. know there are two Universalist periodicals published in his own state, and within less than one fifth of the distance to the 'Trumpet'? Why then does he say "the success of the cause there depends principally on the 'Trumpet'?" We certainly cannot take this as any compliment to ourselves.

We have frequently said, and still say, that we have no desire for rivalry with any periodical now in existence—what we say, write and do, is for the general good of the cause of Universal grace in this Western country. We love the glorious cause, and are determined to do all in our power for its advancement. But what can we do, without the aid of our brethren?—With deep anxiety we have seen the Sentinel struggling to plant the standard of Universalism in the west, and to rally the friends around it. But, alas! the friends of truth have heeded not its cry—they have turned their attention to other, and strong holds, where their help was not actually needed, and suffered their own territories to be invaded.

Our brethren of other denominations, collect money, and obtain help from the strong and give to the weak; while too many of our own faith obtain help from the weak, (by getting subscribers in the vicinity of our western periodicals,) and bestow it upon the strong. What shall we say to these things? Is it right? Is it acting from pure love to the cause? Do any attempt to excuse themselves, by saying that our western papers are not as good as eastern? I ask, whose fault is that? Not the publishers, for the reason is, he had not the means. The power lays in the hands of the people of the west, to have as good and as cheap a paper at home as they can get abroad. Yes, and it is in their power, too, to make Universalism flourish at home as it does abroad. It is a common saying that "charity should begin at home," but in this case it neither begins nor ends there. Should not the Universalists of the west feel proud to have a paper they could call their own? And should they not have it? They should—they CAN—they WILL?

Brethren, we have made these remarks with good feelings, and from pure motives, and hope you will take them in the same way. It is for your good, the good of the cause we speak, and not for ourselves, though we acknowledge we should be thankful for the patronage of those who think us worthy.

S. A. D.

Original.

QUERIES.

Sir, I wish you to answer two or three questions, and if you answer them according to scripture, and send me a copy of the paper containing the answers, I will remit the pay for a volume, and take your paper one year.

1. Why does the Scripture teach, that at the great day of accounts, the sheep are to set on the right hand and the goats on the left, if your doctrine be true? and why any judgment at all?

2. Why is it said, the smoke of their torment shall ascend up forever and ever?

3. I want to know what become of Judas, who betrayed his Master? Christ said that he should lose none but the son of perdition, that the Scriptures might be fulfilled.

J. E. B. G.

ANSWER.

The great day of accounts to which you refer, in which a separation is figuratively represented by placing the sheep on the right hand and the goats on the left, (Matt. 25,) is none other than the day, or dispensation in which Christ was to come *spiritually*, or "in power and great glory," to execute the temporal judgments of Heaven on the wicked and rebellious Jews. This, you will perceive, 1st by noticing that it was to be a separation of *nations*, instead of individuals, (32 verse.) 2. Because it was to take place "when the Son of man shall come in his glory," &c., (verse 31.) And thirdly, because it is declared that his *coming* and the judgments there described should take place during that generation.—See Matt. xvi: 28; xxiii: 36; xxiv: 34.

From a perusal of the above remarks and references, though they are very brief, you will doubtless be disposed to change your *imaginary* day of judgment in the future world, to a real one, which actually took place during the personal ministry of some of the apostles, or, to be more definite, at the destruction of Jerusalem.

To the question, "why any judgment at all, if our doctrine be true?" it is only necessary to remark, that every kingdom or government founded in justice, whether human or divine, must have a judgment by which to chastise the disobedient, and bring them to justice and truth. But, I might retort, and ask, if your doctrine is true, what is the use of such a judgment, as the one in which you believe, beyond the grave?—Surely none at all, for you doubtless believe that when the wicked die, they go immediately to hell, and that their wretched doom is irrevocably fixed for eternity. What then is the use of a judgment, to which the damned shall be called up from the dark, dismal regions of hell, simply to be sentenced back to endless wo?

2. "Why is it said the smoke of their torments shall ascend up forever and ever?" (Rev. xiv: 11.) I will not pretend to explain that which the greatest critics and wisest theologians in the Christian church, have confessed themselves entirely ignorant of. This they have almost universally done, of the whole book of the Revelation of John. Though many volumes might be written on this subject, and still fail to show what it means, a very few words will show what it does not mean. It is evident that it affords no proof of endless punishment, first, because the word *ever* refers to time and not to

eternity. And secondly, because it is said that those who suffer this torment "have no rest day nor night," showing conclusively that the torment is in this world; for eternity is not measured by days and nights.

3. I cannot tell *positively* what become of Judas after he left this world, but I can tell you what our Saviour has said concerning him and the rest of mankind. He said, "And I, if I be lifted up from the earth, will draw all men unto me." John, xiii: 32. Now, if Jesus fulfills his word, Judas will be among the number. He is as sure of salvation in the future world as any other person, for the oath of God is pledged to grant him a blessing in Christ, the seed of Abraham, and the promise of the Saviour is firm, to draw him with the rest of the human family unto himself. We have also his promise, that those "who come unto him, he will in no wise cast out." This much, I hope will prove satisfactory to our friend. Want of time, and room in our paper prevents a more labored reply.

S. A. D.

For the Glad Tidings.

Brs. DAVIS & CHAPPELL—I noticed in a late No. of the 'Sentinel' another call (suggestion Ed.) from Br. Geo. Rogers, for a meeting to form a Convention in the State of Ohio, including the Western part of Pennsylvania and Virginia. As our attention has been called to this subject, and others have spoken, I also will show mine opinion. I presume that Br. R. well knows there has been in existence for a number of years, what is called the General Convention of Universalists of the Western States. Six Associations have been represented and received into the fellowship of the same. Now, I would say to Br. R., and all the brethren in Ohio, Pennsylvania, and Virginia, who wish to form a union, & thus strengthen the cords of brotherly love and affection, to send delegates to meet the General Convention of the W. S. to be held at Fredericktown, Knox county, Ohio, on the first Wednesday and following Thursday in October next, and thus come in by the door, and not attempt to climb up some other way.

Should it be found necessary, when there assembled, to alter the Constitution and By-Laws, they are open for the same, in a regular way.—Thus advises a 'back woods' farmer, and one who for sixteen years past, has spent much time and money, in endeavoring, as far as his feeble abilities would admit, to spread the light of the glory of God, as it is revealed to a lost and sinful world through our Lord and Saviour Jesus Christ—who has abolished death, and brought life and immortality to light through the gospel. Praying that we may all keep the unity of the spirit in the bonds of peace, and that the God of love and peace may be with, and bless us, I subscribe myself,

Your friend and brother,

T. STRONG.

I presume that Br. Rogers, and others interested, will, on due reflection, admit that Fredericktown is the proper place to accomplish what may be necessary for the good of the cause, either by organizing a new Convention, or remodelling the present one, so as to make it meet the

wants of the people generally. I do hope there will be a general delegation present; even from those bodies which are not now in fellowship—that, if it is not what it ought to be, it may be made such by an unanimous voice. It would seem to be improper to organize a new Convention while the old one exists unless we wish to draw a division line between the Universalists of the West and surely there can be no more proper time to dissolve the present one, than while in session. I hope the brethren will think of these things and act advisedly.

S. A. D.

PORTRAGE COUNTY, OHIO.

We rejoice to learn that our cause is prospering beyond all former precedent in this country. Akron and Middlebury, flourishing villages but two miles apart, will support Br. F. Loring the whole time. The friends in Brimfield have engaged B. J. Whitney for half of the time, Ravenna and Franklin, are making arrangements to secure the services of Br. Hoag, the whole time. Four months ago, all these places were vacant. Palmira, Paris, Randolph, Hudson and several other towns are now ready to employ a preacher one half, & one fourth of the time each but there is none to feed them with the bread of life.

Our brethren in this section are worthy of much praise for their recent exertions in the cause of truth—their blessings will not be lost.

S. A. D.

REMOVAL.

Br. Eusebeus Hoag has moved from this city to Ravenna, Ohio, to take charge of the Universalist society just organized in that place. It is with extreme regret that we are compelled to part with the society of Br. H., from this city, but believing that his Master has need of him there, and that his labors will be more useful, we must calmly submit. May the choice blessings of Heaven rest on him and the people with whom he labors.

S. A. D.

NEW SOCIETIES.

A Universalist Society has recently been organized at Fork Ridge, Marshall Co., Va., under the labors of Br. E. R. Crocker; and another at Ravenna, the county seat of Portage Co., O., under the labors of Br. E. Hoag. The former was organized in May, the latter in July.

WESTERN UNIVERSITY OF PENNSYLVANIA.

English Department.—So far as we can learn, the English department of this institution, under the superintendence of M. F. Eaton, Principal, is in a very flourishing condition, and gives good satisfaction to the parents who have patronized the school. We had the pleasure of witnessing the examination at the close of the term ending July 22. The number of pupils present was between seventy and eighty, and judging from the exercises of that occasion, the strict and uniform discipline of the school, we hesitate not, to pronounce it worthy the attention of those parents and guardians who wish their children educated in a thorough and systematic manner.

S. A. D.

"STAR IN THE EAST."

Sorry, sorry are we, to learn, as we do, from the last number, of the above named paper, that a want of sufficient *paying* patrons, has compelled the publisher to relinquish its publication; and that its list of subscribers has been transferred to the "Trumpet." That bright, cheering "Star," which has shone from the east even to the west, is no more! We almost weep to think of its fate! And it makes us tremble to think that from a similar cause the Glad Tidings *may* come to a similar end. Brethren in the west, will you think of this event, and endeavour to prevent, by your *timely* aid, your own periodicals from suffering an *untimely* death? The "Star" was much needed in New Hampshire, and the cause will suffer much from its failure, notwithstanding the subscribers are to be supplied with another paper equally as good. Our's is equally needed in the west, as that was in N. H., hence, it is the duty of every lover of the cause to aid, not only in subscribing and inducing others to do so, but in forwarding the pay in due season. Let no one say, "mine is so small, that it will do but little," but let every one remember that our whole support is from small sums.

Our list of subscribers is steadily, and we may say *rapidly* increasing, but we are sorry to add that too little of "the ready" accompanies the names. But we have confidence in their integrity, and if they do not disappoint our expectations, we shall pass smoothly and safely on.

S. A. D.

OHIO UNIVERSALIST.**COLUMBUS AND RAVENNA.**

M. A. CHAPPELL AND E. HOAG, EDITORS.

TO OUR OHIO PATRONS.

Brethren, you will perceive by the head of the Ohio department of this paper, that I have taken upon myself the responsibility of an associate editor. It is my design to aid, as far as lies in my power, in rendering our columns as useful in the promulgation of God's impartial grace, as my limited capacity will permit. We shall be benefited by the Glad Tidings and Ohio Universalist in other respects. The statistics of our order, and the prosperity of our cause in this section, are rarely spoken of by foreign papers; this arises from their distance from us; but when an editor is located among you, who takes an interest in your prosperity, it may be expected, if he is true to his duty, that you will know more of the success of the gospel of peace within your own state and neighborhood. I can speak for Br. Davis, the senior editor of this paper, and say for him that he feels under great obligations to the friends of Ohio, and especially of the Western Reserve for the liberal patronage that has been extended towards him in his labors on the last volume; his prospects at the commencement of that volume were gloomy; but your friendship has dispelled some of that gloom. Give a little more of that friendship and you can have a weekly paper of your own.

The principles of our religion teach us to assist the needy; therefore we do not expect you will neglect us because we are weak; our paper, if supported by the mites which you will contribute by your subscriptions will be enabled to greet you as often, and with as smiling a countenance as any of her sisters that come from the place of the rising sun. That it may thus continue to greet you for many years, is the wish of your humble brother in the bonds of peace,

E. HOAG.

POPULAR OBJECTIONS—No. 2.

“WHAT IS THE USE?”

It is frequently asked by our Limitarian friends, “if all men are to be saved, what is the use of preaching?” As an offset, we might inquire in turn—If a part of mankind are to be endlessly miserable, “what is the use?” Those who are to be, must inevitably be damned. There is no remedy. And (to adopt the language and ideas of the objector) to those who are to be saved what is the use of preaching?” Thus it will be perceived, if partialism be true, the utility of preaching upon their own scheme, is at once nullified.

When I hear the question we are examining, brought up as an objection to the blessed doctrine of God’s impartial grace, it reminds us of an incident in the history of St. Paul, which occurred while on his voyage from Adrmytium to Italy. (Acts 27.) It was at a time when the vessel in which he sailed, was in danger of being wrecked from a violent wind, and the crew lost all hopes of being saved, that the Apostle who was then a prisoner on board, declared to the affrighted crew:—“Be of good cheer for there shall be no loss of any man’s life, but of the ship.” Here the Apostle preached universal salvation for those on board the vessel. At the announcement of this intelligence, the crew did not ask if we are all to be saved, what is the use of communicating to us this knowledge, but they were all of “good cheer,” and had a joyous festival in commemoration of their deliverance from the dangers of a watery grave. When we declare on the authority of this same Apostle, that “God will have all men to be saved,” why will not all our friends sit down with us at the great banquet of the gospel, and rejoice in view of the time, when “the whole creation shall be delivered from the bondage of corruption,” instead of starving themselves, and sneeringly inquiring, “what is the use?”

M. A. C.

Original.

DISCUSSION AT ELYRIA:

Last Friday and Saturday I had an oral discussion with Rev. J. M. Tracy, who some time since went “down into the water,” secundum artum Alexander campbell; and thereafter commenced and has prosecuted an untiring opposition to the truth as it is in Jesus. I met with Mr. T. in Elyria, where I recently preached, and had an interview with him. I found him eager for a discussion on the subject of “future retribution,” and confident that he could overthrow our views thereon. I was not apprehensive that Mr. T. had acquired so much larger stock of theological lore than all his controversial pre-

decessors had possessed, as to make a debate with him a very mighty affair, but, as he had challenged the Magazine and Advocate, and had been refused, and seemed so certain that his former connexion with us qualified him to meet us more fully than he acknowledged we had ever been met by others, and withal his extreme anxiety to convert Universalists induced me to indulge him.

The following was the question; “do reason and the Scriptures teach that mankind will be rewarded and punished after death, for the actions of the present life?” He assumed the affirmative, I took the negative. From Mr. T.’s affirmations that he could establish a “future retribution,” after death, and show the fallacy of our interpretations of several passages of scripture, particularly Matt. 24 and 25 chapters, I was induced to suppose he would adduce something like argument and proof, but I was entirely disappointed. His attempt was an utter failure. His proofs were, most of them, the most trite and threadbare, and many were altogether irrelevant. It was decidedly the weakest and most flimsy defence I have ever known made. Even the strong points, as claimed by the orthodox, were not alluded to by him—the 24 and 25 of Matthew; notwithstanding his self-confident boasting of the ease with which he could invalidate our application of them, were never once hinted at. I have never indeed before witnessed so complete an illustration of the proverb, “The mountain in labor brought forth a mouse.”

The fact is, the doctrine of retribution after death, for the actions of the present life, cannot be defended, and every fresh attempt to sustain it, but demonstrates, with additional clearness, the extreme futility of such efforts—no matter whether they are made by those who have been brought up at the feet of the orthodox Gamaliel, as Dr. Ely and others, or have gone out from among ourselves, as Todd, Tracy and Brooks. All such proppers up of the tottering fabric of hell in the future world, labor in vain, and spend their strength for nought.

R. S.

CONFERENCE AT MONROE, OHIO.

Extract from a letter from Mr. Beals.

Br. DAVIS— * * * * *
The first quarterly Conference of the Western Reserve Association of Universalists for the present year, was held at Monroe, agreeable to appointment, on the 8th and 9th inst. (July.) The council was organized, by choosing Br. David Crosby Moderator, and Br. David Hatch clerk.

On motion of Br. Beals, the propriety of establishing a circuit within the bounds of this Association, was introduced for the consideration of the council. Whereupon, it was

Resolved, That we recommend to each society in this Association, to appoint a committee to ascertain the amount of money each can raise for the support of the same—we also recommend to the brethren generally, in those places where they wish to have the gospel of the impartial grace of God preached, to ascertain what can be done in their respective neighbors for the support of circuit preaching; and to report the same at the next Quarterly Conference, which is to be held at Lenox, Ashtabula county, Ohio, on the second Saturday and following Sunday in September next.

There were no ministering brethren present, save Br. A. Bond and myself. Notwithstanding

the heavy rain which fell a few days previous which destroyed nearly all the bridges, &c. our meeting was well attended, and good order and harmony prevailed throughout, from which, I trust much good will result.

Yours truly,
EDSON BEALS.

For the Glad Tidings.

Mr. DAVIS.—As Mr. Chappell seems to have taken his “everlasting” departure from Pittsburgh, (as I learn from an article from your pen,) I deem it proper to leave off my addresses to him, and come around to the other wing of your paper, and talk a little to the Glad Tidings.

I have not much to say now. I observe, however, that Universalists are capable of “backing out” when taken on any other ground besides the one that distinguishes them from all other sects. I here allude to the challenge published in your paper a few weeks ago. You seem to give as a reason for declining to debate, the comparative unimportance of the subject I proposed! Now, sir, it was surely an important subject.—The debate would turn wholly upon *pardon*, as your readers must have observed: and is this not a matter of vital importance? Or has *pardon* no importance with Universalists?

Therefore, I hereby renew the aforesaid challenge; and feel myself prepared to prove, either in debate *viva voce*, or with the pen, the affirmative of that challenge—or, which is the same thing—to prove that the doctrine of *pardon* as preached by Universalists, is a human and not a divine invention.

As far as the “Glad Tidings” circulates, I wish to be heard as to the above: and now, let some champions of Universalism meet me, or ever after hold their peace about what they are pleased to nickname “Campbellism.”

A. CRIHFIELD.

Middleburg, Logan co., O.

August 2, 1837.

From the Monument.

WHY DONT HE COME.

Oh that my love was here!
The dusty shadows of the twilight steal
O’er spire and tree, and evening’s dewy tear
Is on my cheek, Hark! to time’s solemn peal?
Oh that my love was here!

Why dont he come? My eye
Is dim with watching; in the murky air,
Through which I’ve pained my vision to deserv
His form, grows darker—like the hearts fond
Oh that my love was here! [care.

Why dont he come? My heart,
Where expectations lightly played just now,
Grows cold and sad, as day’s last beams depart
And star-gems glitter on night’s azure brow.
Oh that my love was here!

Why dont he come? ’Tis strange?
He did not linger once upon his way, [change?
Can that dear heart have known a moments
Can other voices bid him longer stay?
Oh that my love was here!

LETTERS AND RECEIPTS.

Maj. J. Patton, London, Pa.; \$10.75 W. M. R.,
Pikeston, O; P. M. Old Hickory, O.; \$8 Rev. T.
S. Fredericksburg, O. for Dr. S. B., T. M. P. and
A. H. C., Rev. E. L. Parkman; \$5 for F. D. and
T. C., O. B. R., Sunbury, O. J. S. Davis, Beaver,
P. M. Belville, Va.; \$8, for T. J. S., H. S., J. P.
D. N. and J. C. H.

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OHIO UNIVERSALIST."

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Thos. C. Lewis, Pine Creek.
Maj. J. Patton, Loudon.
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Jonas Parker, Esq. Erie.
S. F. Dale, Franklin.
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John J. Sanney, Oil Creek.
Gen. J. Burns, Stoystown
B. Munro, new Geneva.
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D. Dunham, Union Mills.
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H. Wise, Fredericktown.

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Rev. N. Carper, Xenia.
Rev. C. Rogers, Worthington.
Rev. A. A. Davis, Sunbury.
G. S. Downing, Huron.
Isaac Allen, Lower Sandusky.
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J. W. Simpkins, W. Jefferson.
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